

March 27
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Knowledge through our Lord and Saviour Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.”—JOSEPH SMITH.

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Thursday, March 27, 1930

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THE LAW OF THE SABBATH*

ELDER HYRUM W. VALENTINE

OUR SLOGAN last year in the Mutual Improvement work in the mission field was the same as at home. “We stand for law: For the people who live it and the officers who enforce it.”

My brethren and sisters, and my friends, I feel that we are living in a time and age when no slogan could be more important, and no slogan can be more beneficial for the human race, than to face about and stand for law and its observance, and to give our loyal support to those who have the responsibility of seeing that laws are enacted, and observed and executed. In this connection I would like to read from the thirty-first chapter of Exodus: “And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”

I wonder, my brethren and sisters, if we realize the law of the Sabbath day is to be a sign unto us and unto our posterity, whereby we may know that the Lord is God and that He does sanctify us. O, how we need to know in this world that the Lord is God, the Creator of heaven and earth and all that is therein; that He is a living personality; that the power of creation is vested in Him; and that He has given us the fundamental basis for all law, both natural and religious.

Further: “Ye shall keep the sabbath therefore; for it is only

*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, February 9th, 1930.

unto you: every one that defileth it shall surely be put to death for whosoever doeth any work therein, that soul shall be cut off from among his people."

I think some times we take this too literally; we think it is speaking wholly of a physical death or disappearance from the face of the earth. I desire to say that I believe it is impossible for us or any other people to disregard the Sabbath day, without suffering the consequences. We will die spiritually. We may be devoted in other matters; we may be honest; we may be full of integrity; we may have some measure of devotion. But if we disregard the Sabbath day, I desire to give my testimony that we cannot escape this spiritual death of which we read here. It is not sufficient that we refrain from labour. That was the original thought in the Sabbath day, that we should not go about our usual work. It is not sufficient that we refrain from work. We should be engaged in a spiritual activity; that we might be thrilled; that we might be builded up; that our faith in God might not wane; that our knowledge of God, the Creator of all that is in heaven and earth, might be and abide with us. I believe that if we, as Christian people, as Latter-day Saints, are not careful, the Sabbath day will be lost to the human family; and who can say what dire result shall follow when once that day has been lost?

NEED OF GOVERNMENTAL SUPPORT

I would that we were supported by laws that made it obligatory upon us to observe the Sabbath day. I think it is not fair to religion to make it compete with horse races, with theatricals, with football, with baseball, with basketball, with all manner of sports, with fishing, with hunting, with recreation in the mountains and in the bathing resorts, on the Sabbath day.

I believe, my friends, and my brethren and sisters, that in the interest of religion every government should sustain and support a sacred Sabbath day. Religion is not apart from life; religion is not something aside from life; religion is the great directing force of life, and it is entitled to more governmental support in almost every nation on the earth than it is receiving. I was delighted with our visit in England, and I believe the British Isles and the government of England gives more support to the Sabbath day than any nation that I have ever visited. . . .

I would that in every home—for in the home, after all, is the beginning of religion, is the beginning of law—I would that in every home we could have a sacred Sabbath day. "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord."

Brothers and sisters, let us all read that passage once again: "Six days may work be done; but the seventh is the sabbath of rest, holy to the Lord."

Some men say : " I can get closer to the Lord in nature. When I go into the mountains and I see the streams and the grass and the birds and get close to nature, then I am close to the Lord."

The Lord has not so indicated, neither in the old Scriptures nor in the new. We should have a Sabbath day of rest, holy to the Lord, and I am willing that you shall interpret to some degree what will be holy before the Lord ; but as for me, I think the Lord has not only suggested that it should be holy to Him, but He has directed how it should be observed.

The old Scriptures are not so replete ; but the Prophet Joseph Smith said that we should assemble in holy worship as we are assembled here ; that we should partake of the Sacrament, the emblems of the blood and body of the Saviour of world, the Son of God ; that we should confess our sins one to another, and that we should be devoted. I say again, brethren and sisters, unless the Sabbath day can be saved to us, unless the Sabbath day can be made sacred to us, how are we to develop, how and when are we to awaken these divine attributes which have been implanted in us ? We must have an opportunity, and the Sabbath day has been given us for this purpose.

LACK OF FAITH

Let us do all in our power that it may be preserved unto us, for I know that what is troubling the world to-day is a lack of faith in God the Eternal Father, and in His power, and in the laws and ordinances which He has given us. This faith can only be developed by opportunities, by devotion at home, in the Sunday School, in the sacrament meeting, in the testimony meetings, and all of us—not a few, but all of us—need it most surely and most sorely. " Whosoever doeth any work in the sabbath day, he shall surely be put to death." We would not have that understood at all as a physical death ; but I tremble as I think of the vast multitudes of people who are using the Sabbath day, not for such rest as the Lord would have, but for their own personal service and pleasure.

O, what a responsibility rests upon fathers and mothers, for after all, the beginning of religion, the beginning of the observance of law has its inception in the home. The Lord has given His Gospel for the direction of fathers and mothers in the building of homes and the rearing of families. That is the greatest business of any man and any woman. That is the fundamental purpose for which we are here. I know of no law or opportunity in the Church and Kingdom of God, that will bring greater results to the home than for the father and mother to be able to establish therein a sacred Sabbath day.

What has all this to do with the observance of law ? . . . I want to read to you, in that connection, a statement by Frank Crane about law :

"I am law. I am nature's law. By me comes unity and order. In my hands I hold three gifts—health, happiness and success. Those who do not follow me are devoured by the dogs of disease, misery, degradation and failure. The ignorant fear me; they run from my face; they tremble at my voice; but the wise love me and seek me forever. Fools think to outwit me, and that no man has ever done. I am more clever than the cleverest. I am stronger than the strongest. I am old as God. I never sleep; I never err; I am virile as youth. I am accurate as mathematics. I am beautiful as poetry. I am sweet as music. Without me there could be no art; no harmony of sound; no charm of landscape or picture; no government; no life. I am the secret of goodness; I am the horror of sin; I am the eternal path, and besides me there is none else. Without me, men wander in the labyrinth of death. Heaven is where I am. Hell is where I am not.

"I am efficiency in man. I am loveliness in woman. I am everywhere, in the infinite waves of water, in the oak, in the brain, in nourishment, in disease, and in health. I am in the lover's clasp, in the stars and in the storm. I dance; I flame; I freeze; but always mathematically correct. For I am more intricate than calculus, more accurate than any instrument; for they but use and apply me. They who live by me find peace; they who walk with me come at last to God."

DIRECT FROM HEAVEN

O, what a tribute, written by that great man Frank Crane! We stand for law, for the observance of it, and for the support of those who have the responsibility of executing the same. O, how we should rejoice as Latter-day Saints! No other people have ever been blessed with such laws as we have received; for the laws we have received have come direct from heaven, through the Prophet Joseph Smith and his successors. I know these men were men of God, ordained perhaps before the foundation of the world was laid, to come in this dispensation of the fullness of time, when all these things that have been uttered from the foundation of the world shall be brought to pass.

I rejoice in this testimony. I pray the Lord to bless us that we may not be hearers of the word alone, but that we may be doers of the word; for therein lies our safety.

God help us and give us the strength to do this, I pray, in the name of Jesus Christ, Amen.

"THIS is the Church and kingdom of God, and the religion we have embraced is the Gospel of Jesus Christ, and it will ere long prevail over the whole wide world, and the wicked cannot prevent it."—
HEBER C. KIMBALL.

OUR CHURCH LEADERS—WILFORD WOODRUFF

AS OUTLINED in the M. I. A. Manual, this is the fourth article on the Presidents of the Church, and is lesson material for study during the present season.

WILFORD WOODRUFF.

I. *Four Outstanding Characteristics:*

1. Sportsmanship:

Following the enactment of the first fish and game law in Utah, the man who was in grade "A" as a hunter and had few peers as a fisher said from the pulpit: "Now let us leave the game and fish alone during the closed season, and take none during the open seasons in unlawful ways." That man was Wilford Woodruff.

It is said of him that when going up a long hill with a tired team, he was met by a team and wagon and shouted to the man who had the down grade advantage: "Turn out, or we will serve you like we did another fellow." The other teamster gave the right of way and then asked: "How did you serve the other fellow who would not give you the road?" "We gave him the road," said Brother Woodruff.

2. Youthfulness:

One much younger as years go who knew him well, speaks of Wilford Woodruff as "the youngest old man I ever knew," and relates the following in support of his decision:

"At a stake conference in Provo, a notice was given of preparations for an M. I. A. stake excursion. President Woodruff, then about ninety years of age, followed the announcement with these words, as I remember them: 'Now I want you young people to enjoy yourselves. I believe in excursions, so go and be happy in righteousness. I am soon going on an excursion more joyful than any that can be taken on the earth. I am going to meet Joseph and others of my friends who have gone before me, and we shall clasp hands and rejoice together.'

"I was struck by the strength of his voice and the vigour of his bearing, both of which were in contrast with his gray hair; but what thrilled me most was the buoyancy of his faith and the brightness of his hope. And, in the presence of these everlasting evidences of youth, I inwardly exclaimed, 'He is the youngest of us all.'"

3. Guilelessness:

An eminent educator wrote: "No man was ever more willing than Wilford Woodruff that the sentiments of his heart and the thoughts of his mind should be read as if in an open book. The dividing line of his inner life and the expression of his words and conduct was never marked, and he was therefore free from that secret life which is constantly struggling against the revelation

of its real truth. The Saints will always think of him as a man like Nathaniel—without guile.”

4. Faithfulness :

“Wilford the Faithful” would be a fitting title for a set of books dealing with the life and labours of Wilford Woodruff, the miller boy, the mighty missionary, the tireless toiler and the lovable leader ; but we must just glimpse at his worthiness to the title through a few paragraphs.

Wilford Woodruff, fourth president of the Church, was born in the town of Farmington (now called Avon), Connecticut. His birth on March 1st, 1807, was fifteen months after that of the Prophet Joseph Smith.

The father of Wilford Woodruff was a miller, and Wilford worked with him in the mill until the spring of 1832. He says (in the preface to his journal for 1838), “I was early taught by my stepmother and other friends, also by the Word and Spirit of God, that the Church of Jesus Christ was in the wilderness, that there had been a falling away from pure and undefiled religion before God and that a great change was at hand.

“At the age of twenty-three, I resolved, by the grace of God, to be led into ‘that truth that maketh free.’ On hearing the fullness of the everlasting Gospel proclaimed by the Latter-day Saints, I immediately embraced its truth with a glad heart.”

These few lines from the pen of Wilford Woodruff at the age of twenty-five reveal the principles which directed him through all his activities in life. Here are child-like faith, a positive hunger for truth and a restless energy that drove him to action. The expression, “I immediately embraced its truths with a glad heart,” indicates the perfect satisfaction and testimony of the writer. In fifteen volumes of finely written matter in the journals of Wilford Woodruff, there is not one sentence that even hints at doubt concerning the truth and ultimate triumph of this Latter-day Gospel. His words flew like the bullets from a machine gun. He never hesitated to find one. His utterances, impelled by the conviction of the speaker, pierced the hearts of the listeners. One of his sermons was taken as a model by the author of “Preaching and Public Speaking.”

His converts were so numerous, that he has been referred to many times by President Heber J. Grant as “the greatest missionary since the Restoration.” His work in this dispensation was similar to that of the Apostle Paul in the first century.

The record of one of his meetings reads, “Elder Richards preached from the words, ‘If the Lord be God, serve him.’ The power of the Priesthood rested upon him and the principles of eternal truth were presented so plainly that no opposing power could withstand them. When he closed, I arose and bore testimony to the truth of what they had heard.

“The church minister in the parish had sent a spy to attend

our meeting, to carry him word what we preached. As soon as the meeting was closed, I put my hand upon his shoulder and asked him what he thought of our doctrine. He replied, 'I think it is of God.' Almost every person whom I conversed with said he wished to be baptized as soon as an opportunity afforded."

The "Youngest Old Man" grew until the day of his death. He was a miser who counted each moment of time as being of infinite worth. As he rode thousands of miles in carriage or wagon to preach the Gospel, he would read a book. Men who drove for him have said that the chuck holes were often so bad as to nearly throw him from the wagon, but seldom bad enough to make him lose his place on the page. Through this use of "spare time," he read the history of nearly every nation and every great man of whom he heard, in English. He also read many books in French, among them the Book of Mormon.

He had a system of shorthand which he used to record the sermons of the leaders of the Church. This shorthand appears in his journal, as do many hieroglyphics to call his attention to special days or events.

Lest we imagine that Wilford Woodruff was a book-worm, we give a few days' record from his journal:

"My farm was flooded with water. I had to dig a ditch while standing knee deep in water for many hours. I then took one hundred bushels of potatoes out of a pit."

Another day: "Trimmed my cottonwoods and hauled seven loads to cover bowery on the Temple Block."

"March 18th: In the evening, Wilford (his son) and I went to the farm. We sifted sixteen bushels of seed wheat and some barley and oats. In the morning, opened carrot-pit; loaded ten bushels of carrots and returned to the city. Gave endowments, and attended a special meeting in the afternoon."

"April 3rd: Sowed one acre of oats (by hand). Walked from farm to city (just over three miles). Went to school of prophets, and in the evening went to a leap-year party in the Thirteenth Ward." He did not believe in all work; for we find many references like this: "Went duck hunting at Petitt's. Shot forty ducks and three geese."

Another day he records: "Brother Madsen and I caught in a net in Provo River, 2,300 pounds of trout. A number weighed from nine and one-half to fifteen pounds each."

One entry reads: "My wheat went forty bushels to the acre, also ten to fourteen bushels of grasshoppers. I had threshed two hundred twenty-six bushels of wheat, seventeen bushels of oats and thirty-six barley. I am very grateful for this, when we had so many grasshoppers. The next morning I paid my tithing."

(Continued on page 202)

THURSDAY, MARCH 27, 1930

EDITORIAL

HIS OTHER SHEEP

THE BOOK OF MORMON was first published in the month of March, 1830—just a century ago.

Translated, printed and published amidst a turmoil of opposition and wicked designs, jeopardizing the life of the young Prophet, it was preserved to the world only by the intervention of the high powers of Heaven.

It tells the fitful story of the peoples who lived on the American Continents, both before and after Christ. It does more. It sets forth in the beauty of clear and simple language, the plain, understandable, soul-filling and comforting doctrine of the Gospel of Jesus Christ. It is another witness for Him who died upon the cross, so that man might move freely towards his eternal, God-like destiny.

The Book of Mormon has many witnesses of its truth. Three men, specially called, in the presence of a heavenly being saw the plates and the engravings from which the Book was translated. Eight men later saw the engraved plates and touched them. Probably others, only dimly recorded, saw the plates also. The three and the eight, in separate but equally solemn statements, have published their testimonies to the world; and to the end of their days, whether in or out of the Church, they continued to bear unimpeached witness to the reality of their experience.

Confirmation of the truth of the Book of Mormon has come also by the slow way of man's discovery of truth. Observant, trained travelers, with spade and camera, have revealed to astonished eyes the existence in the two Americas of successive civilizations, flourishing over Book of Mormon time periods. Fact added to fact by the method of science, verifies the Book of Mormon account of ancient America. It is a convincing and remarkable tribute to the inspiration directing the production of the Book.

The great proof of its truth is within the Book itself—the consistency of its statements; the beauty of its doctrine; the splendour of its conceptions. "Man is that he might have joy"—a principle now in world-wide use, illustrating the far-ranging, intelligible messages of the Book—is but one of many epoch-making teachings of crystalline clearness.

It is a fairly large Book, dealing with hundreds of historical facts and doctrinal expositions. The translation was begun and

completed in less than three months—and by unlearned men—yet no conflict, in statement of fact or doctrine, is found within the pages of the Book. Such flawlessness does not exist in man-made productions.

The methods of human logic do not explain the origin of the Book of Mormon. The claim of Joseph Smith yet remains most probable. But, those who read the Book with real intent, with love of truth, in prayer to God, win access to the higher logic, to the final convincing of the soul. To them the warm spirit of truth speaks with its "still, small" but penetrating voice, and knowledge, undeniable, ever increasing, living knowledge becomes established. Thus, multitudes know the truth of the Book of Mormon.

There are many messages in the Book of Mormon. They resound, with stirring appeals for righteousness, within the chambers of man's understanding. They all enlarge upon one message—the greatest in the Book: The Lord may and does speak to all His children; none are forgotten; all the children of men, sons and daughters of God, on one continent or another, in one land or another, in one home or another, will be taught the truths of the Gospel designed for the salvation of mankind; the voice of the Lord is to all living creatures. That message justifies the coming forth of the Book of Mormon to a generation that was inclined to worship a Book instead of the living God.

A learned friend writes: "I have worried over the Book of Mormon, but not any longer, for the Spirit whispered to me one day, 'Do not worry about the Book of Mormon, it can take care of itself.'" A century of scrutiny, mostly unfriendly, has demonstrated that the Book of Mormon, as all truth, "can take care of itself."—W.

CHANGES IN APRIL 6th PROGRAM

THE FIRST PRESIDENCY has sent to all Branches a program of exercises for the forenoon meeting of Sunday, April 6th, 1930. This program should be followed by all Branches.

The events now in preparation for Sunday forenoon, April 6th, under the Mission program, may in most cases be distributed over the other meetings of April 5th and 6th.—W.

"I EXAMINED the matter studiously for nearly two years before I made up my mind to receive that book (the Book of Mormon). I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it to this day; it would have all been without form or comeliness to me. I wished time sufficient to prove all things for myself."—BRIGHAM YOUNG.

OUR CHURCH LEADERS—WILFORD WOODRUFF

(Concluded from page 199)

There can be little doubt that he was one of the most energetic, and perhaps the most successful missionary the Church has had in modern times. He filled six missions, and was the medium of bringing not hundreds, but thousands of souls into the Church, many of whom he baptized himself after miraculous conversion.

As a pioneer and community builder, he made an enviable record. His tireless work, builded by his faith and foresight, enabled him to found settlements and new industries, and generally to carry on the work in the valleys of the mountains which President Brigham Young had begun. Worthy of mention is the fact that President Young entered the Salt Lake Valley on the 24th of July, in Wilford Woodruff's light wagon, and it seems that the mantle of pioneering surely fell in its natural way and time from one to the other.

At a time when the Prophet Joseph Smith appointed him to collect funds for the Nauvoo House and Temple, he gave a letter of commission which indicates the high regard in which he held President Woodruff. It reads in part:

"He, (Wilford Woodruff) therefore, is recommended to all Saints and honourable people as legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord.

"Confident that he will honour this high trust as well as ardently fulfill his commission as a messenger of peace and salvation as one of the Lord's noble men, I can fervently say, may the Lord clear his way before him and bless him and bless those who obey his teachings wherever there are ears to hear and hearts to feel.

"He is, in the language of the Hebrews, 'The friend of Israel,' and worthy to be received and entertained as a man of God. Yea, he has (as had the ancient Apostles) the good word that leadeth into Eternal Life.

"Wherefore, brethren and friends, while you hear the assurance of the integrity, fidelity, and ability of this servant of the living God, I trust that your hearts and energies will be enlivened and deeply engaged in the building of these houses."

II. Four of Many Contributions of his Life:

1. A well-kept voluminous private journal, which is a valuable original source of information on Church history.

2. Twenty-one years' service as a legislator.

3. Fourteen years' service as a custodian and general Church recorder.

4. Nine years of undaunted leadership as president of the Church through one of the most perilous periods of its existence.

The student is cited to the *Life of Wilford Woodruff*, by Cowley.

—From the November, 1929, issue of the *Improvement Era*.

SUNDAY SCHOOL

(NOTE: Material received too late for publication in the March 20th, Auxiliary Guide issue of the *Millennial Star*.)

BOOK OF MORMON DEPARTMENT.

April 6. No Lesson. Centennial Anniversary Celebration of Church Organization.

April 13. Lesson 13. A further Test of the Testimony Given by the Witnesses to the Book of Mormon Records. Text: Sunday School Lessons, No. 13. Objective: To show that the Prophet and the three witnesses could scarcely have entered upon a program of deception and fraud. (This lesson originally intended for April 6th, but is included under April 13th due to Branch Celebrations.)

Lesson 14. Relation of the Book of Mormon to the Restoration of the Priesthood and its Ordinances. Text: Sunday School Lessons, No. 14. Objective: To teach that the Book of Mormon contains a fullness of the Gospel.

April 20. Lesson 15. Influence of the Book of Mormon upon early Conversions. Text: Sunday School Lessons, No. 15. Objective: To teach that a sincere reading of the Book of Mormon brings about belief and assurance of its divine origin and character.

April 27. Lesson 16. The Book of Mormon as an Instrument of Conversion to the Truth. Text: Sunday School Lessons, No. 16. Objective: To show that the divine truths in the Book of Mormon capture the hearts of those who would serve the Lord.

OLD TESTAMENT DEPARTMENT.

April 6. No Lesson. Centennial Anniversary Celebration of Church Organization.

April 13. Lesson 13. Abraham (Continued). Texts: Sunday School Lessons, No. 13; Genesis 17, 18, 21, 22. Objective: It is difficult for children to grow in a love of righteousness if they are continually surrounded by wickedness and ungodliness.

April 20. Lesson 14. Isaac. Texts: Sunday School Lessons, No. 14; Genesis: 21: 1-12; 22: 1-18; 24: 1-62; 27: 1-4. Objective: To show that in Isaac's life we have a true child of destiny.

April 27. Lesson 15. Jacob. Texts: Sunday School Lessons, No. 15; Genesis 25: 19-34; 27; 28: 1-10. Objective: Show that he who seeks a blessing must be worthy of assuming the blessing's responsibilities.

PRIMARY DEPARTMENT.

April 6. No Lesson. Centennial Anniversary Celebration of Church Organization.

April 13. Lesson 61. "And a Little Child Shall Lead Them." Texts: Sunday School Lessons, No. 61; 2 Kings 5: 1-19. Objective: Great blessings come from a child's faith. (This lesson

originally intended for April 6th, but is included under April 13th due to Branch Celebrations.)

Lesson 62. Gehazi Punished. Texts: Sunday School Lessons, No. 62; 2 Kings 5: 20-27. Objective: Blessings follow obedience to the words of God's servants.

April 20. Lesson 63. Three Other Miracles. Texts: Sunday School Lessons, No. 63; 2 Kings 4: 38-44; 6: 1-8. Objective: Blessings follow obedience to the words of God's servants.

April 27. Lesson 64. "Having Eyes They Saw Not." Texts: Sunday School Lessons, No. 64; 2 Kings 6: 8-24. Objective: The Lord blesses and protects those who trust in Him.—From *The Instructor*.

THE MISSIONARY SPEAKS

AN OPPORTUNITY TO EXPLAIN "MORMONISM."

DURING the World War, an organization known as the Toc H was formed by the soldiers in the front line trenches of France. The soldiers met together, all forgetting their rank—officers and privates meeting on equal basis, to discuss matters of mutual interest. Since the war, this organization has spread to nearly every town in England, and also to the Continent and America.

Last Summer, I met some members of this organization in Yorkshire, and spoke in some of their meetings at Park Gate and Mexboro. My companion and I explained our teachings to many earnest listeners.

While in Bedford last October, I met a member of the Toc H who invited me to be his guest at a special meeting. Over two hundred influential people were present. On entering the hall, I was introduced to the traveling secretary, who was the speaker for the occasion. During his discourse, he remarked that an American citizen was present. Following his speech, a request was made that the visitor from America speak. Taking advantage of this opportunity, I occupied the stand for a few minutes. After the meeting, many came and shook hands with me. Mr. Gale, a business man of Bedford, who has made several trips to America, invited me to have dinner with him on the following Tuesday. I gladly accepted and enjoyed the evening with the family, explaining the teachings and ideals of "Mormonism."

Here in Cheltenham, my companion and I met the secretary of of this branch of the Toc H, and were invited as his special guests, to attend a meeting held February 10th. We met many influential citizens of Cheltenham, and received an invitation to attend their Anniversary Meeting.

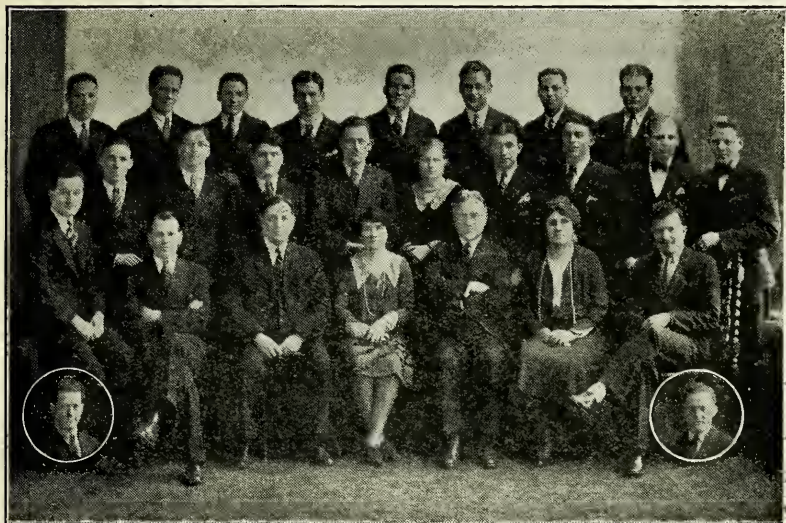
The Toc H is not a religious organization. The members are striving to break down prejudice, and work for mutual advancement. One night their speaker will be a doctor; another night,

a minister; and another night, a "Mormon" missionary. They are desirous of hearing from all.

We have found this a very good way to meet a class of people one seldom meets in tracting, and an opportunity is thereby afforded of introducing to them the truths of "Mormonism."

JAY M. SMITH, Bristol District.

MANCHESTER DISTRICT CONFERENCE



MISSIONARIES AT MANCHESTER CONFERENCE

FRONT row, left to right: Elder T. Byron Jones, and District President Paul A. Peterson, Manchester District; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; European Mission President John A. Widtsoe; Sister Leah D. Widtsoe, President European Mission Relief Societies; Elder Andrew R. Cluff, District Clerk; second row: Elders Richard M. Cowan and Henry B. Squires, Manchester District; Elder Therald N. Jensen, Birmingham District; Elder Kenneth Lund, British Mission Office; Sister Eudora Widtsoe, European Mission Office; Elders Blain I. Jones, Alma C. Palmer and Ralph C. Fletcher, Manchester District; President Harold B. Rowell, Nottingham District; third row: Elder T. Bruce Jenkins, Manchester District; Elder Wesley D. Amott, British Mission Office; Elder Howard L. Armstrong, Manchester District; Elder Stephen D. Howells, London District; Elders Eldon C. Ririe and Elmont H. Crawford, Manchester District; President Virgil J. Smith and Elder John W. Southwick, Birmingham District; insets, left: Elder Willard M. Yates; and right, Elder George E. Clark, Manchester District.

The Centennial Celebration spirit characterized the Manchester

District Spring Conference held Saturday, Sunday and Monday, March 8th-10th, in the Caxton Hall, Manchester. During Saturday afternoon and evening, a large audience witnessed a competitive program and lantern-slide lecture, and thoroughly enjoyed a basket lunch. Throughout the Sunday sessions, thankfulness was expressed by local members and missionaries for a hundred years of divine guidance. The pageant "The Kingdom Glorious" was splendidly produced. President and Sister John A. Widsøe of the European Mission, and President and Sister A. William Lund of the British Mission addressed an eager audience on appropriate subjects.

The conference was attended by those shown in the accompanying photograph and Elder William D. Callister of the European Mission Office.

Monday was the missionaries' day. Fervent testimonies were borne by those present at the missionary meeting and much beneficial instruction was given by the visiting mission authorities. All fully enjoyed the memorial banquet.

Those attending the Manchester District Conference felt spiritually benefited and uplifted, and rejoiced at having been present.

ANDREW R. CLUFF, District Clerk.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Merlin L. Hamilton, Newcastle to Bristol; Elder Charles Lewis Kinsey, Bristol to Birmingham; Elder Allen T. Wells, Scottish to London.

Arrivals and Assignments: The following missionaries arrived at Plymouth, March 6th, aboard the *Farmer*, for the British Mission, and have been thus assigned:

Louis J. Hoggan, Ogden, Utah, to the London District; Joseph W. Marriott, Trenton, Utah, to the Sheffield District.

Mark Garf, Salt Lake City, Utah, arrived March 13th, aboard the *United States*, for the Danish Mission.

Doings in the Districts: *Birmingham*—A District Union Meeting was held at the Handsworth Chapel on Saturday, March 8th. Plans were discussed and instructions given concerning the coming branch and district conferences.

Liverpool—On Thursday, February 27th, a very successful lantern lecture, entitled "Industrial Utah," was given by Elder Wesley D. Amott, of the British Mission Office, in the St. Peter's Street Assembly Hall, at Blackburn. The hall was filled to capacity.

London—At a baptismal service held at the Hoxton and Haggerston Baths, on Friday, March 7th, four persons were baptized by Elders William T. Knapton and Howard A. Thorn. They were confirmed the following Sunday by President John L. Clarke, and Elders William T. Mathis, George D. Wakefield and local Elder William J. Maytom.

Nottingham—The M. I. A. organizations of the Derby and Eastwood Branches met in eager contest in the Derby Branch hall on February 8th. The branches were well represented; and the competition was keen. Debating and public speaking were the principal features. Eastwood Branch barely succeeded in winning the laurels.

The final District M. I. A. contests were held March 1st in the Hucknall Branch hall. Fine talent was presented by each organization. Mansfield Branch carried off the honours.

Scottish—At a baptismal service held near Aberdeen in the River Don on February 22nd, one person was baptized and confirmed by Elder William S. Costley.

Four persons were baptized at a baptismal service held in Dr. Bell's Baths, Edinburgh, on February 17th, by Elder John A. Freestone. They were confirmed by Elders Freestone and George H. Gray.

Ulster—On February 21st, the Relief Society of the Belfast Branch gave an evening's entertainment consisting of two one-act plays, readings and musical numbers. A large audience thoroughly enjoyed the renditions.

Branch Conferences: Of the Wolverhampton Branch, Birmingham District, held on March 2nd. "Devotion" was the theme presented. President Virgil J. Smith and Elders Therald N. Jensen, Owen E. Andrus and Leo E. Bevan were in attendance.

Of the Nuneaton Branch, Birmingham District, held on February 23rd. The themes treated were "The Prophet's First Vision" and "The Coming Forth of the Book of Mormon." A large group of members and friends, and President Virgil J. Smith and Elders Therald N. Jensen, John W. Southwick and Karl C. Durham attended.

Of the Gainsboro' Branch, Hull District, on Sunday, March 9th. A special Centennial program was rendered by the Sunday School children. The growth of the Church during the past century was discussed by President Paul C. Layton, and Elders George E. Knight and Stephen S. Moore.

Of the Grimsby Branch, Hull District, held on Sunday, March 2nd. Gladness was expressed in speech and song for the blessings of a century of divine inspiration. President Paul C. Layton and Elders Harold A. Thorne and Glenn S. Barton were present.

Of the Hull Branch, Hull District, held on February 23rd. The accomplishments of the last hundred years were effectively portrayed by local members. President Paul C. Layton, and Elder Wendell B. Price attended the conference.

Of the Scunthorpe Branch, Hull District, on Sunday, March 16th. The theme, "Gospel Truths of the Past Century," was well carried out in special musical numbers and speeches by local members and missionaries. A skit, written by the members of the branch, was presented by the Boy Scouts.

Of the Holloway Branch, London District, held on March 9th. Members of the Sunday School and local Priesthood expressed their appreciation in music and speech for the guidance of divinely inspired leaders. President John L. Clarke and Elders William T. Mathis and Allen T. Wells were in attendance.

Of the Watford and St. Albans Branches, London District, held in the

St. Albans Hall on March 16th. A well prepared program was given by the members before a large audience. The following missionaries were present: President John L. Clarke, Elders A. Edward Anderson, John W. Adams and Marion L. Clawson.

Of the Pontllanfraith Branch, Welsh District, held on Sunday, March 9th. The Thirteenth Article of Faith constituted the theme of the session. A report was given showing a large increase in membership and payment of tithes. President Harold K. Richmond, Elders Richard M. Gledhill, William Bailey and Clyde B. Crow attended.

EVENING HYMN

TO THEE, O God, our thanks we render.

We praise Thee in evening hymn:

We see how wanes the sunlight's splendour,

But Thou, our Light, doth not grow dim.

Thy care was more than care paternal.

Thy loving favours crowned our days.

Thou Fount of blessings, rich, eternal,

Accept, we pray, our humble praise!

As now the light of day is waning,

So once the Gospel light did fade,

And Gospel doctrines, full of meaning,

Gave way for precepts man had made.

Gross darkness reigned supreme for ages.

The blind in vain did lead the blind:

Not e'en the wisest of the sages

Who of himself the Way can find.

But as the darkness, now descending,

For a new dawn will disappear,

So had our human night an ending:

Another Gospel day is here!

O may it ne'er be taken from us,

Nor in our hearts and minds lose sway!

And help us, Lord, to gain the promise

Of an eternal, glorious day!

FRANK I. KOOYMAN

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